

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَقَالَ لِلَّذِينَ ظَلَمُوا مِنْ عِبَادِي نَصِيبًا مَفْرُوضًا
وَلَا أُخْلِفُهُمْ وَلَا أُمْنِنُهُمْ وَلَا أَمْرُهُمْ فَلْيَسْتَكْبِرُوا وَلَوْ أَنَّهُمْ
وَلَا أَمْرُهُمْ فَلْيَغْيِرُوا خَلْقَ اللَّهِ. وَمَنْ يَتَّخِذِ الشَّيْطَانَ
وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا»

النساء ١١٨-١١٩

«(Satan) said (to Allāh), "I will surely take from among Your servants a specific portion. I will mislead them, give them false promises, command them so they will slit the ears of cattle, and command them so they will change the creation of Allāh." Certainly, whoever takes Satan as an ally instead of Allāh is in tremendous loss.»

[An-Nisā' 3:118-119]

الَّحْيَةُ وَسَائِرُ خِصَالِ الْفِطْرَةِ
THE BEARD
and other
TRAITS OF FITRAH

SECOND EDITION

مُحَمَّدُ الْجِبَالِي

MUHAMMAD AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» ﴿١٠٢﴾ آل عمران

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» ﴿النساء ١﴾

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ Āl 'Imrān 3:102.

they are all very important for a Muslim who wishes to maintain healthy hygiene and a dignified appearance, guided in that by Allāh's revelation. In addition to the beard, we deal in depth with the issues of hair grooming, *siwāk*, circumcision, and so on.

The first edition of this book was titled "The Beard Between the *Salaf & Khalaf*". It mainly discussed the beard, and briefly went over a few other hair-related issues. Prior to the first edition, we also produced a pamphlet titled, "Shaving the Beard, a Modern Act of Effeminacy". In the current edition, ﷺ (all praise is due to Allāh), we have improved and expanded our discussion of the beard, and we believe that it is now more mature and appealing to people's understanding.

Acknowledgements

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my son 'Abdullāh al-Jibālī who designed the original cover of the first edition, and my daughters Ālā', Arwā, and Bushrā who proofread the manuscript.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad al-Jibālī

Al-Madīnah al-Munawwarah

Tuesday, 27 Muḥarram 1426

8 March 2005

CHAPTER 1

THE *FIṬRAH* AND ITS TRAITS

The Human *Fiṭrah*

Fiṭrah is the pure nature upon which Allāh (ﷻ) creates every human being. The Messenger (ﷺ) indicates that a child is born with a pure nature, which may subsequently be blurred by self indulgence or unfavorable environmental influence. Abū Hurayrah and al-Aswad Bin Sarī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«كل مَوْلود يُولدُ عَلَى الْفِطْرَةِ حَتَّى يُعْرَبَ عَنْ لِسَانِهِ.

فَأَبَوَاهُ يَهُودَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يَمَجَّسَانِهِ أَوْ يَشْرِكَانِهِ.»

«Every child is born in the pure *fiṭrah* — until he is able to express himself. It is his parents who then make him Jew, Christian, Magian ¹, or pagan.»

The Prophet (ﷺ) then recited:

﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ اللَّهِ.﴾ الروم ٣٠

«The pure nature according to which Allāh has created the people: There is no change in Allāh's creation.» ^{2, 3}

Allāh (ﷻ) creates a person free from wrong beliefs and inclinations, and receptive to good beliefs and inclinations. His *fiṭrah* is like a clean sheet of paper with preliminary good writing, ready to be filled either with more good or else with bad writing.

¹ Also, Magus: a follower of an old Persian religion, Maginism.

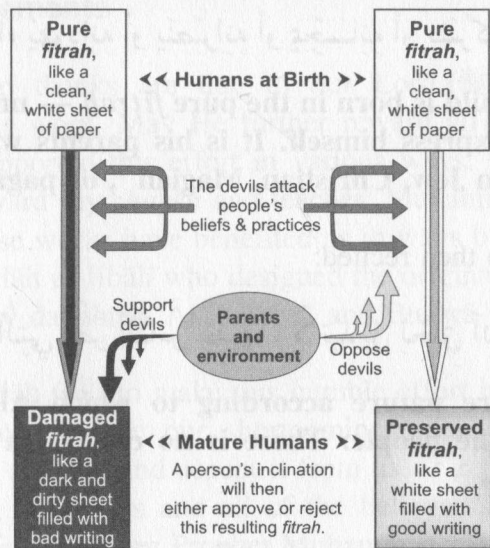
² Ar-Rūm 30:30.

³ Recorded by al-Bukhārī, Muslim, and others.

As a person grows, devils tempt him to change his *fiṭrah*. This is expressed in the above *ḥadīth*, as well as what 'Iyāḍ Bin Ḥimār al-Mujāshi' (رضي الله عنه) reported from the Prophet (ﷺ) that Allāh (ﷻ) said:

”وَإِنِّي خَلَقْتُ عِبَادِي خُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ، فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتَ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزَلْ بِهِ سُلْطَانًا.“

“Indeed, I created my servants with pure natures, all of them. But indeed, the devils came to them, displaced them from their religion, prohibited for them what I made permissible, and commanded them to join with Me what I did not authorize.”¹



Therefore, as is depicted in the above diagram, some people reach maturity with a good *fiṭrah*. Their personal inclination toward good or evil will then either enhance their good *fiṭrah* or deform it.

Others reach maturity with a deformed *fiṭrah* because of the bad influence of their environment and the attack of devils. Their personal inclination toward good or evil will then either clean their bad *fiṭrah*

¹ Recorded by by Muslim.

or deform it further.

Traits of the Pure *Fiṭrah*

TEXTS FROM THE SUNNAH

In this subsection, we present *ḥadīths* in which Allāh's Messenger (ﷺ) mentioned the traits that are indicative of a good, pure *fiṭrah*.

Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«الفِطْرَةُ خَمْسٌ: الْحِتَانُ، وَالِاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَرِ، وَتَنْفُ الْأَبَاطِ.»

«There are five traits of *fiṭrah*: circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and pulling the armpit hair.»¹

Commenting on this *ḥadīth*, Abū Bakr Bin al-'Arabī (رحمته الله) said:

“I view that all five qualities mentioned in this *ḥadīth* are mandatory, because anyone who neglects them would not appear like a human being — much less a Muslim.”²

Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مِنْ الْفِطْرَةِ: حَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفَرِ، وَقَصُّ الشَّارِبِ.»

«Among the traits of *fiṭrah* are: shaving the pubic hair, clipping the nails, and trimming the mustache.»³

'Ā'ishah (رضي الله عنها) reported that Allāh's Messenger (ﷺ) said:

¹ Recorded by al-Bukhārī, Muslim, and others.

² Reported by Ibn Ḥajar in *Fath ul-Bārī* 10:417.

³ Recorded by al-Bukhārī.

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسَّوَاكِ،
وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْفُ الْإِبْطِ،
وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ.»

There are ten traits of *fiṭrah*: trimming the mustache, sparing the beard, *siwāk* (brushing the teeth), inhaling water (to clean the nose), clipping the nails, washing the finger knuckles, pulling the armpit hair, shaving the pubic hair, and thoroughly washing the private parts.

Muṣ'ab, the narrator of this *ḥadīth* from Ṭalq Bin Ḥabīb (رضي الله عنه), from 'Abdullāh Bin az-Zubayr (رضي الله عنه), from 'Ā'ishah (رضي الله عنها), added:

«وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمُضَةُ.»

"I forgot the tenth — unless it is: rinsing the mouth."¹

'Ammār Bin Yāsir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مِنْ الْفِطْرَةِ الْمَضْمُضَةُ، وَالِاسْتِنْشَاقُ، وَالسَّوَاكُ، وَقَصُّ
الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَنْفُ الْإِبْطِ، وَالِاسْتِحْدَادُ،
وَغَسْلُ الْبَرَاجِمِ، وَالِانْتِضَاحُ، وَالِاخْتِتَانُ.»

Among the traits of *fiṭrah* are: rinsing the mouth, inhaling water (to clean the nose), *siwāk*, trimming the mustache, clipping the nails, pulling the armpit hair, shaving the pubic hair, washing the finger knuckles, thoroughly washing the private parts, and circumcision.²

1 Recorded by Muslim, Abū Dāwūd, and others. This *ḥadīth*, despite being in Muslim, has a weak *isnād*. However, there are supportive narrations that raise it to the level of *ḥasan*. This is discussed by al-Albānī in *Ṣaḥīḥu Sunanī Abī Dāwūd* no. 43.

2 Recorded by Abū Dāwūd and Ibn Mājah. Verified to be authentic by al-Albānī

Allāh (ﷻ) says:

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ.) البقرة ١٢٤

«And mention when Ibrāhīm was tried by his Lord with words (i.e., commands) and he fulfilled them.»¹

Ṭāwūs reported that, in explanation of this *āyah*, Ibn 'Abbās (رضي الله عنه) said:

«خَمْسٌ فِي الرَّأْسِ، وَخَمْسٌ فِي الْجَسَدِ. فِي الرَّأْسِ: قَصُّ الشَّارِبِ، وَالْمَضْمُضَةُ،
وَالِاسْتِنْشَاقُ، وَالسَّوَاكُ، وَفَرْقُ الرَّأْسِ. وَفِي الْجَسَدِ: تَقْلِيمُ الْأَظْفَارِ، وَحَلْقُ
الْعَانَةِ، وَالْخِتَانُ، وَتَنْفُ الْإِبْطِ، وَغَسْلُ أَثَرِ الْغَائِطِ وَالْبَوْلِ بِالْمَاءِ.»

“(These commands are ten.) Five applicable to the head, and five to the body. Those for the head are: cutting the mustache, rinsing the mouth, inhaling water, *siwāk*, and parting the hair². Those for the body are: clipping the nails, shaving the pubic hair, circumcision, pulling the armpit hair, and using water to wash off the traces of feces and urine.”³

CONCLUSION

The traits of *fiṭrah* pertain to the dignified and clean appearance of a human being. We will see that most of them are obligatory in Islām.

Sadly, many Muslims' *fiṭrah* became deformed to some degree. Following the footsteps of the disbelievers, they neglect or belittle a number of the traits that the Prophet (ﷺ) made a measure of the purity

(*Ṣaḥīḥ ul-Jāmi'* no. 5606 & *Ṣaḥīḥu Sunanī Abī Dāwūd* no. 44).

1 *Al-Baqarah* 2:124.

2 This *ḥadīth* mentions “parting the hair”. In the forthcoming discussions, we replace this with “grooming the head” because parting the hair involves cleaning and combing it, which is part of the overall process of grooming.

3 Recorded by Abū Dāwūd, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunanī Abī Dāwūd* no. 45). This counts as a *ḥadīth* from the Prophet (ﷺ) because Ibn 'Abbās (رضي الله عنه) would not say it out of his own.

of *fiṭrah*. This makes it necessary to clarify their meaning and importance.

It is to be noted that the Prophet (ﷺ) did not encompass all traits of *fiṭrah* in a single *ḥadīth*. In the above narrations, he mentioned three, five, and ten. This probably depended on the occasion and what emphasis he wanted to place. Other Islāmic etiquettes of cleanliness may also be considered traits of *fiṭrah*. However, in the following table, we only list the traits that are mentioned in the above *ḥadīths*:

	Traits of <i>Fiṭrah</i>	Group	Chapter
1	Sparing the beard	Hair	2
2	Trimming the mustache		3
3	Removing the armpit hair		
4	Removing the pubic hair		
5	Grooming the head		
6	Rinsing the mouth	Cleanliness	4
7	Inhaling water (to clean the nose)		
8	Washing the finger knuckles		
9	Thorough washing of private parts		
10	Clipping the nails		5
11	<i>Siwāk</i> (brushing the teeth)		
12	Circumcision		6

From the above table, we note that these traits may be divided into two major categories: five dealing mainly with hair issues, and seven dealing mainly with cleanliness issues. In the rest of this book, we discuss these traits over a span of five chapters as indicated in the right column of the table.

SPARING THE BEARD

Definition and Ruling

The Arabic word for beard is *liḥyah*. It derives from *lahy* (jaw) and *lahyān* (the two jaws). Thus, a beard is defined as the hair that grows on the cheeks and jaws¹. It includes the hair that grows on the temples, underneath the lower lip, the hair of the chin, and the hair that grows on the lower side of the jaws.

Sparing the beard is *wājib* (mandatory) for all males who are capable of doing so. As will be presented below, there is ample evidence for this in the Sunnah, and it is the unanimous opinion of the *‘ulamā’* of Islām.

Obligation of Sparing the Beard

In this section, we present texts from the Qur’ān and Sunnah that support, from different sides, the obligation of sparing the beard.

1. OBEDIENCE TO ALLĀH

Allāh’s Messenger (ﷺ) expressed that sparing the beard is an act of obedience to Allāh (ﷻ).

Abū Hurayrah (رضي الله عنه) reported that the ruler of Yemen, appointed by the Persian emperor Kīsrā, sent two envoys to the Messenger (ﷺ). When they came into his presence, he noticed that they had shaved their beards and had grown large mustaches. Disliking their appearance, the Prophet (ﷺ) turned his face away from them and said, «ويحكما من أمركما بهذا؟» <Woe be to you, who told you to do so?> They replied, “Our master did!” The Messenger (ﷺ) responded:

¹ *Al-Qāmūs ul-Muḥīṭ* by al-Fayrūzabādī, and *Lisān ul-‘Arab* by Ibn Manẓūr.